

THE  
**SCOTTISH**  
Mist Dispeld:

O R,

A cleare Reply to the preva-  
ricating Answer of the Commissioners  
of the Kingdome of *Scotland*, to both  
Houses of

**PARLIAMENT;**

Upon the new Propositions for Peace.

*And the foure Bills sent to his Majesty,*  
1 6 4 7.

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*By an English* COVENANTER.

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LONDON,

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# THE SCOTTISH MIST HIS DISPELLED

Prov. 10. 9  
\* Deceiteth  
them up, slide  
down.  
2 Sam. 15. 7.  
8.

**I**T was a good saying of Solomon, that *he that walketh uprightly, walketh surely, but he that \* perverteth his waies shall bee knowne.* Sincerity sits upon the lips of many; but her competitorre keeps her out of the hearts of most: Pretence of Piety in keeping Covenant, was *Aboloms* policie to raise a warre what our Scotch brethren mean by their late papers intituled, *The answer of the Commissioners of the Kingdome of Scotland to both Houses of Parliament upon the new Propositions of Peace, and the foure bills to be sent to his Majesty*, is as much our wonder as the papers themselves: neither can we judge it any other than a designe, to prepossesse the people of *England* with scandalous prejudices against their Parliament, calculating their scriblings for the meridian of fooles, which makes no observation of by-gone transactions, but are presently charm'd into their Northern net, by the guiled language of their devout chantings, as if the Kingdome of *England* (like some of the *Isles*) was a rich, pleasant, and golden Island, but the inhabitants thereof *men* in stature, but *children* in understanding, ignorant of the value of their owne commodities; willing to sell their English treasures (and that upon trust) for Scottish toyes, receiving nothing in hand, but two credulously presuming upon very faire and devout promises, and a *solemn Covenant* that their trading with them, *will be all for their good in the latter end.* Brethren though the nau-cious vapours of a *SCOTCH MIST* be *fund up* into the braines of some of our weake brethren of our owne countrey, rendering them a little light-headed, and making them speake like Englishmen on the other side *Tweed*; yet are wee not infected therewith: We have read your papers, and shall let you know that we ken the difference between plaine juggling and plaine dealing, and that others may see as well as our selves, let impartiall ingenuity examine your papers, and judge of the case.

Page 3. by  
figure, but  
the first in  
order.  
Re. ly

In the first place you tell the Parliament of *England* by your scratching pen, and the people in print, *with what patience you have in pursuance of the solemn League & Covenant, and Treaties betwixt the kingdomes, used your best endeavours for the settling religion, and a happie peace.*

If you *have used your best endeavours* to these ends, it was in pursuance of the Covenant, and so you were bound to it, neverthelesse we thanke you for it being concern'd in it: onely remember *Solomons* counsell, *Let another man praise thee and not thine owne mouth, a stranger and not thine owne lips.* Prov. 27. 2. But what you meane by *settling Religion*, is past our kenning: if by religion you meane discipline (for that's all the *religion* some men mind) then you know we have many Religions cennended for amongst us: we have the Kings religion, and that is *Episcopacy*: we have the Parliaments religion (we meane in the sense delivered, though wee are confident they do not place their religion in discipline) and that is *Presbitery*: we have the Scotch religion, and (to give its proper name) that is *Independencie*: for they call upon us like Oracles from heaven to heare them, though they themselves will be Independent as to us. Which of these religions have you *used your endeavours to settle amongst us*? If any of you (after *Moses* example) have been taken up into the mount of God, and have talked with our Lord and Master mouth to mouth, and immediatlie received the law of Church Government, from the hands of Christ written by his finger in Tables of stone, and have Comission from him to charge the people to *hearken to you*, upon pain of being *cut off from the people*, we shall acknowledge your peculiar favour with the most high God, and that you are the onely independent people of God in the world, and that all *Israel* must *hearken to God*, we repent of our former deafnes, and shall henceforth submit to your judgments for conscience sake; but if it *hath never bin with you after this manner*; we have no cause to fear the guilt of Rebellion, though we say to you as was said to *Moses* *who made you rulers over us*? it is not our ambition to subject our selves to a rod of iron, a golden Scepter will better please us, your Scotch Independency is as distastfull



to us, as that in *England* or *Amsterdam*. If you say it is the COVENANTED Religion, according to the word of God, and the example of the best reformed Churches: we wait with patience, and hearty prayers, and hands lifted up to the most high God, for the speedy settling of that amongst us; but assure your selves, except you will impose your *Scottish* sense upon our *English* words (intollerable slavery) we resolve to be, according to our *solemn League and Covenant*, *English* Presbyterians, and not *Scottish* Independents. If your endeavours have been in truth for the settling not onely of Religion, but a happy peace, you will take heed of wrangling with your peaceable brethren, we have no minde to fight, nor yet to be beaten, and therefore we obtest you (your own words in your severall Letanies) by the conjunction and parity (that word stickes, except with an *English* interpretation) of interests, by the treaty between the kingdoms by the *solemn League and Covenant*, by all your promises, professions, and declarations, by the dreadfull threatnings of Gods judgments upon trucebreakers, by the anatomizing of all your hearts at the great day, by the just retribution of the righteous judge to every man according to his wayes, by the everlasting separation between the upright & the hypocrite in the day of the Lord, by the indelible blot that will fall upon you and your posterity, by the scandall of religion, & the just vindication of the dishonour of God, by the prejudice of the Gospel, by the grief of the godly, by the intollerable consequences of the enemies blasphemie, by the offence of the Jewes, by the rejoycing of the Turks, by the animation and encouraging of Antichrist, by the cry of all the blood that hath been shed in the just defence of this kingdoms interest, by all the bonds of truth and righteousness, that you do not engage us in another warre.

You tell us in the front of your papers, that Propositions were agreed on, Anno. 1644 with advice and consent of the Parliaments of both kingdoms, presented to his Majesty at Oxford, by commissioners of both, and treated upon at Uxbridge, 1645. that you did earnestly and frequently presse the sending of these Propositions again to his Majesty, wherein the Houses would not con-  
curre with you: but on the contrary, after very long delay, thought fit to make severall alterations therein, which were principally in matters that did concern the neare union of the Kingdomes.

Propositions were sent to the King long before the time you speak of, so that surely the Par-  
liament of *England* did endeavour the peace of the kingdom before our Scotch brethren put them upon it, you would make us beleve that you alone minde the peace & safety of the Kingdom of *England*, as if your own interest was forgotten, and ours remembred, pure love, unmixed friendship, if the Houses would not so suddenly con-  
curre with you to send the Propositions again, we do presume they had reason for it; neither do we conceive that the Scotch Commissioners have cause of offence, if the Houses did not presently act upon their first motion, being not Commissioners to direct the Parliament of *England*, if they thought fit, to make severall alterations; we think fit to acquiesce in their judgements, having chosen them to judge for us, neither can we presume their least neglect of those matters which do near concern the union of the Kingdomes, though perhaps with reason enough their judgment and yours may not con-  
curre in those things; it is likely they were carefull to maintain a distinction, and prevent a confusion of both Kingdomes interest: they would avoid an occasion of your claiming from the new Propositions something like a negative voice and right of joyned consent with this King-  
dome in all things in relation between the King and the Kingdomes of *England* and *Ireland*, which heretofore you have taken from the Covenant, and Treaty. Brethren, religion teacheth con-  
tentednesse, and the doctrine of Community is reckoned in *England* among the novelties, for which we beleve there will be no tolleration. It may be the two kingdoms may not think fit that though we are all of one language under one King, in one Religion, yea in one Covenant, yet that we might be altogether one, as was once the wish of one of your honest and honourable Commissioners, would you not have the honour of the Kings of *England* preserved in their Roy-  
all Title to two Kingdomes of *England* and *Scotland*, and not that two should become one? al-  
though we heartily desire to be one with you, one in religion, one in affection, and one in as-  
sistance, yet let us remaine two Kingdomes; though we hold parity of interests in things spiritu-  
all and desire to be one with you in Christ, and one in the Spirit, yet like united *Israel*, Cove-  
nanted *Israel* of old, (in their dividing of the Land of Canaan among their Tribes) let you and we rejoyce in our distinct portion, love one another, cleave together, and be content: let  
Tweed divide, but nothing else. Brethren may be brethren without community in each others  
Patrimonie.

Again, you urge, that it was agreed upon betwixt the Kingdomes, that the same Propositions  
should be presented again to his Majesty at his coming to Holdenby; the performance whereof being  
delay

Reply.  
Vide, the  
Answer of  
the Com-  
mons in Par-  
liament, to  
the Scotch  
Commis-  
sioners papers  
of the 24 of  
Oach 1646  
pag. 1.  
The Marquis  
of Argyles  
speech to  
the grand  
Committee  
of both  
Houses, June  
25. 164.  
pag. 4.

*delayed by the Houses for divers moneths, you did wait patiently, yet upon a sudden they did appoint a peremptory day for sending the Propositions to his Majesty.*

*Re. ly.* First, you had notice of the day, and were earnestly prest unto the thing, and the cause of your delay, your owne consciences can tell better than we, whether it was not by way of designe; yet nevertheless before you charged the Parliament with delays, now you blame them for their haste: why should brethren be so froward? such relations inhebits wranglings.

*Secondly,* did not both Parliaments agree, that those very Propositions that were sent to Newcastle, should againe be sent to the King. If so, what shew of reason can be imagined, why you should not (though upon the sudden) concurre with the sending them, since they could not be altered? Brethren, lets have fair play above board.

*Page 3.*

*Again,* in the same page you affirm thus, that *finding no successe in that way of sending Propositions to the King, and insisting upon his positive answer thereunto, without giving any reason for the justice of our desires, or hearing any Proposition from his Majesty, we did in November last propose to the Honourable Houses, and with much earnestnesse desire that their might be a personall Treaty with his Majesty here at Lond. it being in all probability the best meanes to obtain a peace.*

*Reply.*

See the  
Chance'lor  
of Scotlands  
speech to  
the Kings  
Majesty at  
Newcastle.

First, whereas you appropriate the successelesnesse of sending Propositions to the King, to your not giving reasons for the justice of yours desires, we demand, Did not one of your selves rally a whole army of arguments and reasons against the Kings refusall to signe the Propositions at Newcastle in a Rhetoricall speech before him to that purpose, professing (among many other motives) that upon his Majesties refusing the Propositions, both kingdomes will be constrained (for their mutuall safety) to agree and settle religion and peace without him. And moreover, there was added, *If your Majesty reject our faithfull advice, and lose England, by your wilfulnesse, your Majesty will not be permitted to come and ruine Scotland.* Further pressing him thus: *We know no other remedy to save your Crown and Kingdomes, than your Majesties assenting to the Propositions.* Yet now you are pleased to say, that not any reason hath been given for the justice of your desires. If your desires were not just, why did you press him to grant them.

But secondly, is the case thus indeed? you were not alwayes of this opinion, as you confesse, page 6. Brethren, let's make a little use of this: We see now what reason there is of a brotherly forbearance of varieties of judgment, yea and of the same persons, though changing their judgments over and over, yea even in things civill, much more religious, being more enigmaticall than these by farre: you were against the Kings personall treaty with the Parliament at London, now you are for it. Suppose the Parliament of England hath not yet attained to your new light, beare with them a while, till your reasons prevail.

You tell us, that indeed heretofore his Majesties presence might have bred divisions, and continued our troubles; and when his Majesty desired to come hither from Oxford, with freedom and safety, it was thought unfit, and denyed by the Houses, and the Commissioners from Scotland: but that argument now hath no force at all; for the case of affaires, the Kings condition and ours (which were given for reasons in that answer to his Majesty) are quite altered from what they were, then the King had Armies in the fields, and Garrisons, and strong holds to returne unto: now he hath none of these.

*Reply.*

*Page 6.*

Brethren, were these all the reasons then given, why you could not admit of a personall Treaty with his Majesty at London? viz. because then the King had Armies in the field, and Garrisons and strong holds to returne unto? had it been our assertion as it is yours, we should have feared that divine hand of Justice which met with Ananias and Saphira, Acts 5. And that all might see your dealings herein, we have here added your owne words.

*Concerning the personall Treaty desired by your Majesty, there having been so much innocent blood of your good Subiects shed in this Warre by your Majesties Commands and Commissions, Irish Rebels brought over into both Kingdomes, as also forces from forreigne parts, &c. There being also forces in Scotland against the Parliament and Kingdome by your Majesties Commission: The Warre in Ireland fomented and prolonged by your Majesty, whereby the three Kingdomes are brought neer to utter ruine and destruction. We conceive that untill SATISFACTION and SECURITIE be first given to both your Kingdoms, your Majesties comming hither cannot be convenient, nor by us assented unto.*

Now let God, Angels, and men judge of your proceedings in the present case; Brethren, your lines doe seem to carry a Christian Dialect, and you oftentimes seem to beseech us with us, give us leave to be serious with you; is this suitable to your excellent straines and expressi-



ons of zeale for the glory of God, the blessed Reformation, the solemne League and Covenant, your pathetick pretences, and devout exhortations to the Parliament of England, to give testimony, and beare witnesse to the truth, and not deny it, remembering that whosoever shall give testimony to Christ and his truth, by confessing him before men, he will also confesse them before his Father which is in Heaven; and whosoever will deny him before men, them will he deny before his Father which is in Heaven. Is this your zeale against superstition, heresie, schisme, and all such scandalous doctrines and practices, which are contrary to the known principles of Christianity, or the power of godlinesse, which you so devoutly desire should be suppressed by an act of Parliament, pag. 26. of your answer, what? one while to confesse the name of Christ before his Majestie, to deale plainly with him in telling him in so many words (to the affecting of the hearts of all your Brethren, Ministers and others which did see your zeale) that untill his Majestie had given satisfaction for the bloodshed, and security to both Kingdomes in relation to peace, his Majesties comming to London, could not by you be assented unto; and now to tell the people that the reason why you could not formerly yeild unto his Majesties comming to London, was because then his Majestie had Armies in the Field, Garrisons and strong holds to return unto, now he hath none; yea & to say that this was the reason which you formerly gave, pretending to nothing else? Brethren, what doe you make of Religion, a meere piece of State-politic, or somewhat else? Brethren, we would perswade you that integrity and uprightnesse are *jure divino*, and that Brethren ought to speak the truth from their hearts each to other. Shall we minde you of some other zealous passages concerning his Majestie; see and review what is said by the generall Assembly of the Kirk of Scotland, approved by those that imploy you and by you sent to the King.

*The troubles of our hearts are enlarged, and our feares encreased, in your Majesties behalfe, perceiving that your peoples patience is above measure tempted, and is like a Cart pressed downe with sheaves, and is ready to break, while as besides many former designs and endeavours to bring desolation and destruction upon us, &c. our Countrey is now infested, the blood of divers of our Brethren spilt, and other acts of most barbarous and horrid cruelty excercised by the cursed crew of Irish Rebels, and their complices in this Kingdome, under the conduct of such as have comission and warrant from your Majestie; and unlesse we prove unfaithfull both to God, and to your Majestie, we cannot conceale another danger which is infinitely greater than that of your peoples displeasure: therefore we the servants of the most high God, and your Majesties most loyall Subjects, in the humilitie and grieve of our hearts fall downe before your Throne, and in the name of our Lord and Master Jesus Christ, who shall judge the world in righteousness both great and small, and in the name of this whole Nationall Kirk which we represent, we make bold to warne your Majestie freely, that the guilt which cleaveth fast to your Majestie, and to your Throne is such, as (whatsoever flattering Preachers, or unfaithfull Counsellours may say to the contrary) if not timely repented, cannot but involve your selfe and your Posterity under the wrath of the everliving God, for YOUR BEING GUILTY OF THE SHEDDING OF THE BLOOD OF MANY THOUSANDS OF YOUR MAJESTIES BEST SUBJECTS, &c.*

How did the glory and lustre of these plaine, honest, and christian proceedings dazell the eyes of your English Brethren, who did much rejoyce therein? how did your zeale provoke many to plead your cause against those which did but whisper jea-

lousies of you? Can we thinke that reverend Assembly did not speake the truth in Christ from their hearts and soules, and lyed not (as the Apostle saith) in these their addresses to his Majesty? and can we suppose they will owne with you this answer of yours, wherein you tickle the hearts of the malignant party, plead for their designe a personall Treaty, and that at London, without any mention of *Satisfaction for blood and Security* to the Kingdomes? we cannot conceive so irreverently of them untill we have better reasons than yet we perceive, neither will we indulge the least jealousie, that the Noble men, Barons, Gentlemen, Burgesses, Ministers, and Commons of your owne Kingdome should ever so farre decline from their first principles of zeale for God, righteousnesse, and justice, against all offenders, without respect of persons, and of love, friendship, and amity to this Kingdome, whereof God, Angels, and men are witnesses, and will concurre with you in these expresses; how will the *Firre-trees howle*, if such *Cedars should fall*, if this should bee once told in Gath, and published in Askelon, how will the daughters of the Philistines rejoyce, and the daughters of the uncircumcised triumph? and therefore to you wee speake, and not unto your Nation. Brethren, was his Majestie blameable in the spilling of so much innocent blood of his best Subjects in his three Kingdomes yea or no? If no, why is it charged on his score, representing him in such horrid, black, and bloody colours, in the eyes of his Subjects? If he be guilty as the words have expressed, what *Satisfaction for blood*, what *Security* hath beene given as yet (at least to the two Kingdomes, for what you may call satisfaction, we know not.) Brethren, wee say no more but this, *the integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.*

2 Sam. 1. 30.

Prov. 11. 3.

Page 6.

Reply.

Vid. the  
book of De-  
clar. pag.  
580.

Whereas you quote the *Parliaments answer to his Majesties Message of the 11th of September*, wherein they desired his Majesties comming to London, as being the only meanes of any treaty between his Majesty and them, with hope of success; thereby insinuating the mutability of the Parliament from their present avernesse to a personall Treaty, compared with this answer.

We give you to know that we have perused his Majesties Message, and the Parliaments Answer, and stand amazed that such a profession of zeale for God should ever bee found in conjunction with such unfaithfulnesse amongst Brethren, for thus stands the case; The King (having set up his Standard at Nottingham, set out severall Proclamations and Declarations, whereby the Parliaments actions were declared treasonable, and their persons Traytors) did send a Message to his Houses of Parliament, 25 August 1642. for a personall Treaty, whereunto the two Houses of Parliament sent an answer, which because it is short and pertinent to the present case, is here set downe verbatim.

*The answer of the Lords and Commons to his Majesties Message of the  
25. of August, 1642.*

*May it please your Majesty,*

**T**He Lords and Commons in Parliament assembled, having received your Majesties Message of the 25. of August, doe with much grieve resent the dangerous and distracted state of this Kingdome, which we have by all meanes endeavoured to prevent, both by our severall advices and petitions to your Majesty, which have been



been not onely without successe, but there hath followed that, which no ill counsell in former time hath produced, or any Age hath seene, namely, Those severall Proclamations and Declarations against both the Houses of Parliament, whereby their Actions were declared treasonable, and their Persons Traytors; And thereupon your Majestie hath set up your Standard against them, wheteby you have put the two Houses of Parliament, and in them this whole Kingdome out of your protections; so that untill your Majestie shall recall those proclamations and Declarations, whereby the Earle of Essex and both Houses of parliament, and their adherents and assistants, and such as have obeyed and executed their commands and directions according to their duties, are declared Traytors, or otherwise Delinquents: And untill the Standard, set up in pursuance of the said Proclamations, be taken downe, your Majestie hath put us into such a condition, that whilst we so remaine, we cannot by the fundamentall priviledges of Parliament, the publike trust reposed in us, or with the generall good and safety of this Kingdome, give your Majestie any other answer to this Message.

John Brown, Cler. Parliam.

H. Elsing, Cler. Parl. D. Com.

This Answer of the parliament occasioned severall expresses mutually to passe betwene the King and the Parliament, and amongst the rest, this Answer to his Majesties Message of the 11<sup>th</sup> of Septemb. 1542. as appeared in the 586. and 587. pages of the booke of Declarations printed by Authority: in which very Answer they doe professe themselves in no capacity to treat with the King whilst his Standard was up, his Proclamations and Declarations unrecalled, whereby the Parliament is charged with Treason; and having humbly advised him what he should doe upon the performance whereof they invite him to his great Councell, *being the only meanes of a Treaty with hope of successe*; and in pursuance of that very resolution of theirs, not to treat with his Majesty untill he had recalled his Proclamations and Declarations against his Parliament, they have made that one of the foure Bills which were sent to be signed by his Majesty in order to a Treaty: Now let Heaven and earth, God and man judge of your unfaithfulness in the businesse in hand: You tell the people that the Parliament was once for a personall Treaty with the King, why should they now be against it, and hide from the people the termes upon which they were for it; have the Parliament forsook their primitive principles, or your selves? hath the King recall'd those Proclamations and Declarations, yea or no? hath hee given satisfaction for blood and security to the peace of the Kingdome, yea or no? If not, would you have the Parliament betray their trust, break their Covenant, treat as Traytors? doe the Parliament forsake their principales? no: *Though Israel play the harlot, yet let not Judah offend*. We know your objection, the Parliament did admit of a Treaty since that time, it is true, but have you not read what David did in a case of necessity when hee was a hungry? the shew-bread, which at other times was unlawfull for him to eate, was lawfull then? The life of the Kingdome then in danger, provoked the love of the Parliament to forget themselves to save the Nation: but is the case now as it was then? piety & humanity will allow a man to treat; yea begge for his life at the hand of his enemy in power to destroy him; though the principles of either will not admit the like submission in another case. Again, though they did treat, yet did they not forsake the principles of humanity, or the rules of Justice, rather then they would betray their trust, break their Covenants, enslave our just liberty into the hands

Hosea 4.15.  
At Vnbridg.

hands of tyranny ; They broke up the Treaty, and resolving to sacrifice themselves in the Kingdomes service, committed themselves to Gods providence, who succeeded their desires accordingly for Gods love, courage and constancie in a good cause.

Page 4.

Re: ly.]

You tell us *there are some things which properly concerne the Kingdom of England, their rights, Lawes, and liberties.*

But why do you stop there ? why do you not proceed in declaring your resolutions not to intermeddle with such things ? why do you notwithstanding this acknowledgment *interpose in things concerning the Kingdome of England, their rights, lawes and liberties* ; as in the disposall of the Kings person, while remaining in this Kingdome, in the 7th page of your papers concerning the Covenant and Treaty, in the Kings negative voyce, page the 18th of this Answer, in the businesse of the *Militia*, page the 20. in the disbanding of our Armies, page 21. in conferring titles of honour, page 22. the revenews of the Crown, page 5, &c. Nay why have you cast such glosses, senses, and interpretations upon the Covenant and Treaty, which being granted, confounds the interest of England, with the Kingdome of Scotland ? for these are your words in the 5th and 6th pages of your papers concerning the Covenant and Treaty.

*Unlesse we lay aside the Covenant, Treaties, Declarations of both Kingdomes, and three yeares conjunction in this warre, neither the one Kingdome nor the other must now look back what they might have done SINGLY before such a strickt union : But look forwards what is fittest to be done by both JOINTLY for the common good of both, &c.* And again pag. the 7. of these papers ; *If the disposall of the Kings Person mentioned in the vote of both Houses be intended for the good, peace and security of both Kingdomes, then it should not be done without the mutuall advice and consent of both.* By the first of these expressions do not your argument stand thus ?

If we must not *lay aside the Covenant, Treaties, Declarations of both Kingdomes, and three yeares conjunction in this warre* ; neither the one Kingdome nor the other *SINGLY*, but both *JOINTLY*, must hereafter act for the good of both.

But *we must not lay aside the Covenant, &c.* Therefore neither the one Kingdome nor, &c.

Thus you would argue us into a confusion of interests.

Againe, by the other expression quoted from your papers, page 7. doe you not argue thus ?

*Whatsoever is intended for the good, peace, and security of both Kingdomes ; must be done by the mutuall advice and consent of both Kingdomes.*

But the disposing of the Kings person, while in this kingdome, (and upon the same ground the disposing of all the *Militia*, Forts, Castles, Townes, and Forces by Sea and Land, all offices and places of Trust, yea all our estates and interests, ) are intended for the good, peace, and security of both Kingdomes.

Therefore these must be disposed of by the mutuall advice and consent of both Kingdomes.

Brethren : confident we are, you will sooner beate out *English* mens brains, than force that argument into their heads ; surely God hath given us a better stocke of reason and humanity than thus to be charmed into bondage and slavery ; we have read your owne words declared by you, 1641. viz. *that neither by your Treaty with the English, nor by seeking your peace to be established in PARLIAMENT nor any other action of yours, you doe acknowledge ANY dependency upon them*



them, or make them Judges to you or your Lawes, or any thing that may import the smallest prejudice to your Liberties. Are you so tender of the Mint and Cummin of Scotlands Liberties, that you will not admit of the *smallest prejudice* thereof; and shall the Parliament of *England*, the grand Trustees of the Kingdomes Liberties, dispence with the *Great things* of *Englands* interest? betraying their trust, and breaking their covenant; yea, and bringing upon them the guilt and cry of so much blood as hath been shed in the just defence of the Kingdomes interest? Brethren, did you come to free us from slavery by others, that you might enslave us? to save us from rods, that you might whip us with Scorpions? to deliver us from the *little finger of the King*, that we might feeble the loynes of the Scot? Doubtlesse, brethren, though we thankfully acknowledge, that your help was seasonable in the day of our trouble, which we hope we shall never forget; yet were we not so profane, as to contract the parting with our birthright for that Scottish pottage, and therefore remember your promise, page 4. *That you would not stretch your selves beyond your line, and that which is within the E X P R E S S E condition of your solemn League and Covenant, the duty of your Allegiance, the Treaty and Declaration between the two Kingdomes.* And before we leave this, we pray againe remember the word *E X P R E S S E*, and doe not presse us with an extorted sense, for we shall never abide it.

In the next place you begin methodically to speak unto two heads:

*First, of the best and most probable meanes to procure a good agreement with the King* Page 5.  
*for setting Religion, and a lasting Peace.*

*And next, of the Propositions, which are to be the foundation of the peace and safety of both Kingdomes.*

We shall not take upon us to speak unto every particular expression of yours, wherein you seeme to reflect upon the Parliament, our daily imployments, and busines of our callings, not affording us those opportunities of knowing and understanding the severall transactions which it is very likely have passed between the Parliament and you, and we doubt not but an answer to satisfaction will be given by that Honourable Assembly whom you have blemished by your writings, and the publication thereof; but such things which are of most plaine and obvious observation (whereof there is plenty sufficient to take away those scandals which are cast upon the Parliament) are these that we shall insist upon:

First then in your method you begin with that which you call, *The best and most probable meanes to procure a good agreement with the King, for the setting Religion and a lasting peace;* and you say, *It is still your opinion and judgement, that it must be by a personall Treaty with the King; and that his Majesty for that end be invited to come to London with honour, freedom and safety.* Page 5.

If you are of that opinion, we pray you tell us, what satisfaction for blood, and security as to peace, you have received from his Majesty, that this Kingdome (if possibly) may be of your opinion: Have you concluded a peace with his Majesty, without the Parliament of *England*? Then have you broken your Treaty: If you have not, say so. You know they are not of your opinion for a personall treaty: but we would gladly weigh your reasons for it; we can better beare your reasons then blowes; you tender us your reasons by the halfe dozen. Let us see your Position, and your reasons: your position is this:

*The best way to procure a well-grounded Peace, is, by a personall treaty with the King at LONDON.*

Here we are to consider first the thing, *a personall Treaty*; secondly the place, *at London.* We shall looke upon your reasons with reference to both. First for the thing, your first reason is;

*The sending of Propositions without a Treaty, hath been oftentimes assayed without success, and the new Propositions are lesse advantagious to the Crown than the former were.* Reason

B

I. What

## The Scottish Mist dispell'd.

Reply.

1. What if Propositions have been successlesse heretofore? Doth it follow they will be so still? English spirits (to speake without vanitie) are more noble and generous, then to despair because of repulse. So many Garrisons had not been taken by force, and so few by others, if this Argument had prevailed with all, as it hath with some.

2. These foure Bills were so model'd, as might have administred hopes of his Majesties concurrence, being in order to a Treaty, had you not anticipated by charging the new propositions to be lesse advantageous to the Crown than the former were; and which we have cause to suspect, hath made this last addresse to his Majesty, through your means, as successlesse as the former hath been, contrary to the hopes and expectations of many. And the truth is, his Majesties answer and your lines doe so confimilate, that a man would thinke that Sir John Cheisly was the Scribe to both.

2 Reason.

Your next reason is this, *The Kings removal from the Parliament, was the cause of the warre*: therefore his returne may be the means of peace.

Reply.

1. That may not follow, especially as the case now stands, when pretended friends change principles for self-ends, and forgetting their *solemn League and Covenant*, decline the Parliament and the Kingdoms interest, and turn Royalists.

2. Was not this reason as valid when you did concur to send Propositions?

3 Reason.

Your third reason is this, *In a personall Treaty, the Commissioners of both Kingdomes may give reasons of their desires, but Propositions without a Treaty, may be esteemed impossibilities.*

Reply.

1. We make no question but the Parliaments propositions carry their reasons in their foreheads, and may be easily discerned by an English eye. And doe not you know, that the King of England is bound by his Oath to grant the just desires of his Parliament?

2. Were they not impossibilities as well when you did concur to send propositions, as when you did dissent?

4 Reason.

*The King may have some just desires to move for the Crowne, and for himself; as that he may have his Revenues, &c.*

Reply.

1. It is true, *the Crowne and Revenues goe together in England*, however it is in Scotland; neither doe we presume any propositions shall be sent by the Parliament, in prejudice to *the Crown or Crown-Revenues*, both being for the Kingdoms honour and safety.

2. Was not this likewise as good a reason when you did concur?

5 Reason.

Your next reason *A personall Treaty with the King, is the best way to beget a mutuall confidence, &c.*

Reply.

1. That is as the Treaty may be managed, and so may propositions as instructions be given.

2. And was not this likewise as good a reason when you did concur?

6 Reason.

Your last reason is this, *we cannot expect his Majesty will grant in terminis, whatsoever propositions shall be sent unto, &c neither will the House of Parliament give full power to Commissioners to make alterations as they shall see cause.*

He is to passe Bills *in terminis*, why not propositions, being matter for Bills? Confident we are, had he wrested the sword out of the Parliaments hands, as it is wrested out of his hands, they should have had such propositions as he would have judged fit for traitors, it may be the axe in stead of the halter, heading in stead of hanging: for traitors hath he proclaimed them without recalling it to this day.

2. Was not this also as valid when you did concur, as now it is?

Thus your weighty reasons for *the thing, A personall Treaty*, vanish into the aire. Let us now examine your reasons for the place, *at London*; for there lies the emphasis of your motion, and perhaps designe.

1 Reason

1. *Propositions have been often essayed without successe*, and therefore the personall Treaty must be at London.

2 Reason.

2. *The Kings removal from London was the cause of the warre, and his returne, or presence may be a remedy*: Ergo, the Treaty must be at London.

Thirdly,



Thirdly, *in a personall Treaty things may be mutually debated*; for that is the summe of your reason: *Ergo*, the Treaty must be at London.

Fourthly, *the King may have some desires to move for the Crowne*: *Ergo*, the Treaty must be at London.

Fifthly, *a personall Treaty is the best way for giving and receiving satisfaction*: *Ergo*, the Treaty must be at London.

Sixthly, *it cannot be expected his Majesty will grant all the propositions, neither will the Houses give full power to their Commissioners to make alterations, as they see cause, upon debate*: *Ergo*, the Treaty must be at London.

Brethren, we shall not so much prejudge the weaknesse of our countrey-men, as to shew them the difficiencie of these starved suggestions. Englishmens eyes are in their heads, and they need no spectacles to see mountaines, only we would gladly know your meaning by *the advantage of the Crown, and motions of the Crown*, which ever and anon you hint out to us (if our judgements faile us not) as possibly they may; (for we are no Statesmen, but as the late times have made us all enquire into State-cases,) we say, if our judgements be right, both the King and the Crown, and all things belonging unto them, *as such*, are for the Kingdomes advantage, and for no personall interest whatsoever in prejudice of that, we have had many things which they call *Aphorismes*, divulged amongst us, as that **THE SAFETY OF THE PEOPLE IS THE CHIEFEST LAW, THE KING IS ABOVE EVERY PARTICULAR MAN, BUT LESSE THAN THE WHOLE KINGDOME, that THE KING IS THE KINGDOMES, BUT THE KINGDOME IS NONE OF THE KINGS**, (except with a distinction) and twenty more such sayings, which are our ordinary discourse, and we thinke there is a great deale of equity, justice, and reason in them, and a light to instruct us to give unto the Magistrates their due, and to preserve our selves from tyranny, and by these things were we rallied by the Parliament together, to maintain the truth of these sayings, and we have paid for our learning, it hath cost us deare, and we would not quickly forget all like dunces, untill we are knockt into our former lessons: your talking so much of *the advantage of the Crown, and motions for the Crown*, seems to us to interfere with these sayings.

Having exhibited your reasons, (such as they are) for a *personal Treaty*, you fall into invectives with the Parliament of England, thus, *If they were esteemed enemies to the Parliament, and peace of the kingdome, who advised the King to withdraw from his Parliament, what estimation will the world have of them who will not suffer him to returne to his Parliament, when he offers to cast himselfe into their arms?* Page 6.

The plaine English whereof is this, to insinuate into the people, that the Parliament of England being against the Kings treating at London, are the Kingdomes enemies, and so to stirre up the people against their Parliament: Is this like Commissioners of State? Would you suffer such things in your owne Kingdome? Is this *according to your solemn League and Covenant*? Is this your brotherly love? your zeale for the parliament of England, and the interest thereof? We say no more but *better is a neighbour that is near, than a brother that is farre off*. Reply.

But secondly, if the Parliament be the Kings enemy, because they will not admit of a *personal Treaty at London*, what were you when you refused the same things? Doe not you give a just occasion for the Cavaliers to call you *Enemies all-a-row*? Prov. 27. 10.

Having dispatcht the first particular in your method, viz. *The readiest meanes for a la-* Page 6.  
*king peace*, which you say is, *a personal Treaty with the King at London*; you fall to the second, viz. *The consideration of the propositions which are to be the foundation of peace*: and therein,

First, to consider and *remove the differences*, which you divide into three heads, which are,

1. *Matters of Religion.* 2. *The interest of the Crown.* 3. *The union and joynt concernment of the Kingdomes.*

First, you begin with that of Religion, and hint it in one of your biting parenthesis, as a most flagitious neglect, that it is put by the Parliament *amongst the last of these new propositions.*

Reply

1. You know Brethren, that that may be *primum in extentione*, which is *ultimum in executione*, we use to make our hedge, before we plant our garden.

2. Religion was not the first of those propositions which were sent to New-Castle with your consent, as appears in print, but now you are more zealous than before.

3. The best sort of English-men loves Religion in the bottome, to have it in deligne, as well as pretence, to make Religion the end and not the means unto their intentions.

4. We have generally observed that the emptiest zelots are the greatest advocates for the circumstances of Religion, time, and order, mighty matters in some mens eyes.

Page 7.

You commend the King for mentioning Religion *in the first place* in his address to the Parliament, and to charge the Parliament with profaness for post-poning Religion.

Reply.

But wherein doth the piety of the King so much consist? is it in asserting the Episcopacy, or the toleration of all sorts of Religions, only prohibiting the Masse, and the publishing of Atheisme and blasphemy, or wherein else?

Page 14.

See the Remonstrance of the generall Assembly of the kuke of Scotland, sent by the commissi. n of both Kingdomes, June 12. 1645. to Oxford. See the Parl. answer to his Majesties message to two Letters, the 26 and 29. of Decemb. 1646, Page 5.

\* See the Letter from the Commissioners of the Parl. of Scotland to the Commissioners of the Parl. of Engl. concerning his Majesties coming to the Scotch Army May 5. 1646. Ibid.

Is it true that the King (whom your generall Assembly so deeply charged with *guile of the shedding the blood of many thousands of his best Subjects*) hath *passed through the valley of Baca*, weeping and lamenting with ashes upon his head, and sackcloth on his loines for his former wayes, exhibiting his repentance *as a doore of hope*, that his three Kingdomes will be happy in him, notwithstanding all that is past? have you heard that his heart is tender, that it hath melted before the Lord for all his abominations, that he hath cut downe the groves, broken the Altars, destroyed the Images which were a provocation to the eye of Jealousie? hath he given satisfaction for blood, and security for peace; untill which, you once protested you would never assent unto his coming to London to treat; hath he recall'd his Declarations and Proclamations against his Subjects English and Scotch as Traitors and Rebels, &c? is it thus indeed, or *\* are you like men that dream*, as once you were, that you applaud the King for his zeale for Religion, putting the Reformation of that in the first of his proposals to the Parliament, *as the best and chiefest foundation of peace*. If the cause be thus; deferre not our joy: your very feet would be *beautiful to us*, would you bring us these *glad tidings*? it would be unto us *as the resurrection from the dead*? but if you have no such newes to cheere us with all; no such fruit from the tree of life to revive our hearts sicke through our hopes deferred; what's your meaning of this Royall applause? do you thinke your conscientious Brethren, Presbyterian or Independent, will commend you for this?

Having done with the Order, you now come to the *materiall differences and alterations concerning Religion*, which you branch out into the *Parliaments error of omission and deficiency, and into that of commission and excess.*

The first thing you complaine of under the head of omission, is *no lesse than the solemn League and Covenant*; and here you abound with your patherick interrogations, to affect the hearts of those whose eyes are in their bowels, whose understandings are drown'd & swallowed up in their passions, after this manner. And *shall the covenant which is as solempne a vow as creatures on earth can make to God in Heaven, &c?* And againe, *shall the Covenant for the preservation of &c.* And againe (like the Papiists, which holds up their Idolatrous Eucharist in the eyes of the people, that they may fall down and worship it) *shall the Covenant which both Houses recommended to the Assembly of &c?* Yet againe, (as if here lay all your baite to catch gudgeons) *shall our mutuall and solempne League and Covenant subscribed by the Parliaments of both Kingdomes, &c?* Once more yet (for if this Springe failes, all our sport will be lost) *shall the Covenant even with those that*



that took it to be already out of date, &c. To all which we reply.

First, What if the Parliament think it unfit to trouble His Majestie with pressing Reply. the Covenant in the Propositions for Peace? was it not your own reason? for the al- \* Page 3.  
tering your judgements about sending Propositions? will you not give the same allow-  
ance to others which you assume to your selves? are you all for having? will you give  
nothing?

Secondly, If the Covenant be laid aside, out of date, deleted, as your words are,  
your perverting it hath beene the occasion of it; did we promise to take the Covenant;  
and after to submit to what sence thereof our Brethren of Scotland would please to im-  
pose upon us? hath not the Covenant been so perverted, that many Covenanters are  
ready to enter into a new Covenant against the sence that is put upon the old? Bre-  
thren, we have taken the Covenant in a true, proper, plaine English sence as well as  
your selves, and stand unto.

Thirdly, Whereas you say that the Covenant is brought in by the Parliament in  
the 7th. qualification of the 1st. Proposition, only as a hooke to catch some into the notion  
of Delinquency: we reply, that if any man on this side Tweed should have said the Cove-  
nant was made a hooke to catch men into Delinquency, you would have marked him  
with an M. or an S. for a Malignant or Sectary; we will not say the Covenant was first  
intended as a hooke to catch men into the notion of Delinquency; though you are so bold  
and peremptory to charge this upon our Parliament to their very teeth, and that in  
the face of the Kingdome, tempting their civility and patience above measure, the like  
affronts we presume were never offered to any Nation by Commissioners of another  
State: yet we wish it had not been used as a hooke to catch not a few, but even the Par-  
liament and Kingdome of England into a new designe, by introducing another Nation  
to be one of the Estates of this Kingdome, and to have a negative voice in all things con-  
cerning their welfare.

See the Parl.  
answer to the  
Scotch papers  
of the 30. of  
O<sup>r</sup>ob, 1646.  
Page 9.

You tell the Parliament from their omission of the solemn League and Covenant  
to your very much wonder, that they are so liberall in the matters of God, and so tenacious  
in what concerns themselves.

Your zeale for the Covenant is your zeale for God, that is, your zeale to introduce Reply:  
your Nation to be one of the Estates of this Kingdome, and to have a negative voyce in all  
things concerning our welfare. Your zeale to intermeddle with the Militia of England,  
with disbanding our Armies, with conferring titles of honour, with the revenue of the  
Crown, with all our goods by vertue of the solemn League and Covenant: Is your  
zeale for the matters of God, and the Parliaments care in their preservation of the pure  
and unmixt interests of this Kingdome according to their solemn League and Covenant, a Kin. 10. 16.  
without suffering you to intermeddle therewith? is their prophane tenaciousnesse in that  
which concerns themselves? See my zeale for the Lord, was Iehu's tone, when the tune  
of his heart plaid another game.

Page 10.

As for the King you are pleased to tell us; Though His MAJESTY shall not come  
up to the full length of your desires, yet we must never depart from our Covenant.

It seemes you have a royall sence to bestow upon His Majestie, but *ut pauperibus*,  
woe to the poore, they must abide the fire of this purgatory; is it true here also, no  
penny, no Pater-noster? Is there no allowance for tender consciences except it be of  
Kings and Princes?

You say your zeale for the covenant doth not abate or diminish your loyalty and duty Ibid.  
to the King, though he cannot come up to the full length of your desires, &c. That is,  
take the Covenant.

Your zeale for the Covenant and His Majestie runs together, though His Majestie Reply.  
and the Covenant are a great way asunder, your loyalty and allegiance will suffer you  
to indulge the King in His refusing to subject to the matters of God: the solemn League  
and Covenant; and yet your brotherly affection and honesty will admit of quarrelling  
with the Parliament of England, for not haling, urging, and pressing Him to come

to the full length of their desires, viz. to take the Covenant.

The Commissioners of Scotland can give a dispensation, but the Parliament of England must not so much as appeare to favour him upon paine of dispensing with the matters of God, assembl'd of Christ, denying him before men; and his denyall of them at the great day of the Lord. It seemes you would make us younger brethren, not only in the matters of the world, but in matters of God too.

Thus farre for the business of the Covenant, the *primum mobile* of all other motions, and therefore ever and anon you refer unto that.

Page 17.

R-ply.

The next thing omitted by the Parliament is, the Proposition for confirming the Ordinance concerning the calling and sitting of the Assembly of Divines.

The calling and sitting of the Assembly of Divines, was not intended in *sempiternum*: neither do we beleieve but an authoritative dismissal of that revered Assembly, especially for a season, would be as acceptable to themselves as serviceable to the respective places whereto they belong, for the weeding up of those tares of error and prophaneſſe, which the enemy hath sowne in their absence; and it is no parradoxe to affirm that the sitting so long of so many learned and godly Ministers together for the suppression of Error, Heresie, and Wickednesse, and advancing the affaires of Jesus Christ, hath been an occasion through their absence from their people of more Error, Heresie, Profaneſſe and prejudice to the affaires of Christ than did appeare before; *men erre, not knowing the Scriptures*; and how can men but erre, when their Teachers are long removed into corners.

Ibid.

The next thing omitted was the Proposition for Reformation of Religion in England and Ireland according to the Covenant.

Reply.

According to the Covenant; That implies that the Covenant must first be taken, and then the Reformation must be settled according to the Covenant; you have said enough to the Parliament for their prophane neglect to presse the King to the Covenant, that they should omit no less than the *solemne League and Covenant*: though you can dispence with him; but will you have the King to settle Religion in England and Ireland according to the Covenant, and not take the Covenant? then would you have Him settle a Religion against His Conscience, and is that reasonable? a blind Sacrifice is not acceptable.

Lev. 22. 22.

Ibid.

The next thing omitted, was, the Proposition for settling unity and uniformity in matters of Religion betweene the Churches of both Kingdomes, according to the Covenant.

Reply.

The reply to the last might well serve for a reply to this also, according to the Covenant is the burden of your song, and it seemes the life of your game; by the Churches of God in both Kingdomes, do you not meane the two Nationall Churches, that is, the two Nations themselves? (for it concernes us now to know your meaning) if you interpret that which you call matters of Religion, as you have done the *solemne League and Covenant* (for you have an excellent facultie of interpretation.) You may call *community and parity of interests matters of Religion*? and if so, it may be the Parliament may thinke fit to omit the Proposition for settling unity and uniformity in matters of Religion betweene the Churches of God in both Kingdomes, according to the Covenant: and one Kingdome at least is engaged to them for it.

But secondly, why do you make the *solemne League and Covenant* the *unicum necessarium*, the ballance of your Sanctuary, and the golden reed to measure your Temple, you have not a tittle of the word of God; but all your crie is the *solemne League and Covenant* instead of the Word of God; the Jew hath his Talmud, the Turke his Alkeron, the Papist his Masse-booke, the Prelate his Service-booke, and must we have the *solemne League and Covenant* instead of the Oracles of heaven, the Word of God? Better it is that this brazen Serpent should be broken to pieces, and ground to powder, then that men should fall down and worship it, though formerly a healing benefit was received from it; It was the hypocriticall Pharise's pretending to heaven, though minding the earth,



earth, who making void the Law of God, did teach for doctrine the traditions of the Elders. Let us not put up mans posts the Covenant, by Gods posts the holy Scripture?

Having done with the Parliaments *omissions* in matters of Religion, you fall upon Page 11. their *Commissions* and *excesse*; the first thing you complaine of under that head, is, that instead of the Propositions which they have omitted, so farre as concernes Religion, You find nothing but a meere shadow of Presbyterie Government: and instead of uniformity of Religion, a vast deformity, or multiformity of Heresies and Sects. A liberty granted for all sorts of service and worship of God, an opening a doore to Atheisme, to all Religions, to liberty of conscience, being indeed liberty of error, scandall, schisme, heresie, dishonouring God, opposing truth, hindering Reformation, and seducing others.

First, do you find no more in the Propositions as concerning Discipline and Religion, but a meere shadow of Presbyterian government? we have no reason to thinke but the Parliament supposeth it such a Presbyterian government in the very substance thereof, as they can imagine, to be most agreeable to the Word of God, and according to our *solemne League and Covenant*; If you can informe them better, confident we are their eares are open? shall they receive the patterne of the house of God from their Scotch Brethren, for the Word of God? If they see but the shadow, they are not far from the substance? If they honour the shadow, which is all they see, what will they do to the substance when their eyes are open? Is it not better that they should doe as they see, and see what they doe; than to drive a great trade of confidence about the will of God in Discipline, with a small stocke of Scripture to maintaine the same? did all men truly see what they act, and act what they see, we should have more love, and lesse wrangling, more truth, and lesse shew, men would not be so forward in pretence of zeale for government in the house of God, with the neglect of the government of their owne tongues and pens, in reproaching and slandering whole States and Kingdomes: you see little but the meere shadow of GOVERNMENT in the Parliament; we see little but the meere shadow of RELIGION in some others.

Secondly, Perhaps the KINGDOME sees little as yet, but the meere shadow of Presbyterian Government, and so are fit for nothing more; let them be first instructed, and then commanded. The Parliament are English men themselves, who know the disposition of their own Country-men to be such, that they will freely run when they are drawne with the cords of men, viz. reason and love: but are extreame head-strong in case of compulsion, they could never endure the bramble should raigne over them; when the Kingdome is taught in the substance of Presbtery, its likely the meere shadow will flie away.

Thirdly, It may be the Parliaments designe may be first to feed the Kingdome with substantials of Religion, the finest of the flower, the milke and honey of the Land of Canaan, viz. the great Doctrines of faith towards God, and repentance from dead works; and untill the time of some proficiency therein, the shadow of Discipline may be sufficient, the substance whereof is but a meere shadow in comparison of these, our late Prelates, whilst they so hotly contended for Discipline and government in pretence of suppressing a deformity, and multiformity of Heresies and Sects, Error, Scandall, &c. Did destroy and crucifie RELIGION and her children; when they bowed the knee to DISCIPLINE, crying haile Master, and kissed it, we hope the Parliament will not permit such a Faction againe.

Whereas you say, The Parliament hath granted in their Propositions a liberty to all sorts of Service and Worship of God, an opening a doore to Atheisme, to all Religions, to Error, Scandall, Schisme, Heresie, &c. we reply.

Brethren, your language reflects upon your descent, and your expressions do disparage your honourable employment as Commissioners of State; your pens seeme to be rather steered by the hands of some of the late scandalous Pamphlet writers, then of the Scotch Commissioners. You calluminate boldly, but will anything stick? Let's observe

observe your charge; The Parliament you say desires the settlement of a vast deformity or multiformitie of Heresies, and Sects, and grants a liberty for all sorts of Service, and Worship of God, yea and the opening a doore to liberty of Errour, Scandall, Schisme, dishonouring God, opposing the Truth, hindering Reformation, and seducing others: and all this is aggravated; in so much as it is done, after a most sacred and solemne League and Covenant, to suppress all these according to the word of God, and the example of the best reformed Churches. Brethren, two things you should have done before you can make this good; you know that Religion and the Covenant requires the suppression of these things, according to the Word of God, and the example of the best reformed Churches. First then you should have shewed by the Word of God what are these Errors, Heresies, Scandals, &c. which you say the Parliament desires a settlement of.

Secondly, You should have proved the methods and waies, the rules and directions of the Word of God for the suppression of these, and the Parliaments practice in opposition to that, and then put it unto the judgement of ingenious men to determine the case; have you done this in the eye of the Kingdome, before whom you have slandered the Houses of Parliament, if not, were you not Commissioners of State, we would tell you more plainly your deserts: but for the present we say no more but this; *If any man among you seeme to be Religious, and bridleth not his tongue (much more his pen) but deceiveth his owne soule, this mans Religion is in vaine.* Be it known unto you that we verily beleve that the things you speake of, much more the toleration of them, and most of all the settling the same, are the first-borne of abominations unto our present Parliament: and in the meane while we clearely discern, that while you pretend to plead with such imparalleld zeale against Errours, Heresie, &c. you sticke not to abuse the repure, and blemish the good name of a whole representative Kingdome at once; violating the most plaine, evident, and obvious rules, shall we say of Christianity? yea, of common justice and honesty: and therefore we tell you as you tell the Parliament, and take notice of it: *Certainly God is mocked.*

You tell us page 7th, that it is far from the intentions that pious and peaceable men should be troubled, because in every thing they cannot conforme themselves to Presbyterian Government: for you say you did never oppose such an indulgence to their Persons as is agreeable to the Word of God, may stand with the publique peace, and is not destructive to the Order and Government of the Church; yet you do from your soules abhor such a generall and vast toleration as is express in the Proposition, &c.

Who shall judge of pious and peaceable men in England, the Parliament of England, or the Scotch Commissioners? Again, who shall determine what kind of indulgence is agreeable to the Word of God, may stand with the publique peace, and is not destructive to the Order and Government of the Church established in England? the Parliament of England, or the Scotch Commissioners? what meane you by indulgence to their Persons; such a kind of indulgence of their persons, as pious and peaceable men may have in Spaine, Rome, Turkie, among even Infidels themselves, or of a better consideration? If we may plough with your owne heifer, we may quickly expound your riddle; you would not have a toleration of any Sectaries, and we see who they are by your large Schedule, page 12. *Anabaptists, Antinomians, Arminians, Familists, Erastians, Brownists, Separatists, Libertines, Independents, Nullifidians, Seekers, and the new Sect of Shakers:* can any man in the least degree withstand your Presbytery, and not be rankt among these Sectaries, except the *Episcopalians*, for which it seemes we shall have a toleration, *Cum privilegio Scotico.* Brethren, we are not yet baptized into the spirit of Scotch Presbytery: there we are *Anabaptists*, we cannot submit unto the Lawes thereof; there we are *Antinomians* holding that we have power and liberty of will therein; here we are *Arminians*, neither doe wee judge it sinfull, though we should act contrary to your Presbytery, there we are *Familists*, perhaps we judge that there is not so plaine and cleare a Forme of Church-government, and Rule of Discipline

Iam. 1. 21.

Reply.



pline to be found out in the word of God, as some do suppose; and therefore do hold that Christian Magistrates may establish such a discipline, (it being not contrary to the word of God) as they shall judge meet, and that we ought to submit unto it; here we are *Erastians*: and yet wee judge that we ought to come out of *Babylon*, and decline corrupt and superstitious worshipping of God, there we are *Brownists* and *Separatists*: judging our selves free from receiving the law of Church-government from the Scotch Oracle; here we are *Libertines*: neither will we depend upon your judgements as infallible, here we are *Independents*: extremely doubting your judgements therein, not questioning our salvation, though we have no faith therein; here we are *Nullifidians*: being extremely in the dark, not understanding your wayes, here we are *Seekers*. And if the Lord in mercy doe not afford us more liberty and indulgence in the quiet enjoyments of our priviledges and interests in things *Civill* and *Religious*, then, for ought we see you would afford us, we may be quickly reckoned amongst the new Sect of *Shakers*: you would make us tremble under your hands; from which condition *Libera nos Domine*. Brethren, such *Sectaries* in the sense delivered, the Parliament may well desire to tolerate: but your assertion of the Parliaments sinfull toleration of the *Sectaries* of your Catalogue, is a scandalous, false, & an unbrotherly aspersion. For have they not *in terminis* declared against the tollerating of *Poperie*, *Massie*, *Service book*, it is not the property of a brother to be the accuser of brethren.

That next Religion, wherein you "differ in judgment from the Propositions, is, *pag. 17, 18*  
"concerning the interest and power of the Crowne, being obliged by our solemn  
"League and Covenant, Allegiance and duty of Subjects, not to diminish, but to  
"support the Kings just power and greatnesse.

You should have added, "In our severall places and callings, a passage in the Co- *Reply.*  
venant which ever and anone doth flye in your faces.

Next, you come to the question, "Wherein the Kings Regall authority, and just power doth consist: and you answer it in the first place, that it is chiefly in making & enacting laws; and upon this principle you document the Parliament of England about the Kings power in making laws, &c. What have you to do to busie your selves in such things which meerly concerns another Kingdome? but since you thus take upon you (confident we are) beyond your commission, we desire you in your next, to declare faithfully the power of the King in making laws in the Kingdome of Scotland, & how valid his negative voice is there. But in the mean while, why doe you profess *Ignorantium & facti & juris alieni*, and yet interpose in the power of making laws in the kingdome of England? Brethren, remember that golden passage in the covenant, *Our places and callings*, and doe not stretch your selves beyond your line. It is not the property of wise men to bee meddling. Again, if the King hath a negative voice in making lawes, hath he not the same in repealing lawes? And if so, farewell Presbytery and Directory.

In the next place you intermeddle with the *Militia* of the kingdome, to that wee *pag. 19, 20*  
pray you, hands off, would we suffer you to seize upon that, for ought we know, the *Reply.*  
honour of Englishmen would bee quickly contained in the Court complement, *Your*  
*bumble servants*; and the Catholick titles and tearms of *Dominus dominantium*, and *servus servorum*, would soon be divided between the Scot and the Englishman: Englishmen are better soldiers than to part with their weapons, and *Militia* of their kingdom, and suffer another nation to intermeddle with that. We have not the patience to admit of a word of discourse of your meddling with the *Militia* of England.

The next thing you complain of under the head of Commission, and excessive, is the standing of our Armies: to that you tell us, "You thinke fit that neither King nor *Page 21.*  
"Parliament ought to keep up an Army in the field when the war is ended.

Reply.

You give your judgement before it is demanded: we think fit you should forbear intermedling, untill it appears within your vocation and calling, according to the solemne League & Covenant. Brethren, we do not interpose nor busie our selves about Your Army in Scotland, or affairs particularly belonging unto that kingdome, neither do we envie your mountains, but are contented with our own vallies. As for Our Army, they are only Englands charge, why should they bee the Commissioners of Scotlands trouble? It is very true, the charge of the Army is great, but whether Needlesse, as you tell us, the judgement of our Parliament, and not the Scotch Commissioners, must determine for us; a hand of mercy to our distressed kingdome, did at first gather them, a hand of power hath hitherto been with them, and a hand of providence hath kept them together to preserve the interest of their native country intire & whole from the violence of those that would be fingring therewith. And though it be true, that the sea is our Bulwark by Gods mercy from forrain enemies, which are beyond it; yet you know very well, that our late wars have been somented by our own natives; for sometimes brethren prove unnaturall, and Paul joynes his perills among

Page 22.

Page 21.

2 Cor. 11.

26.

false brethren, with his perils at sea. If you doe indeed condole the griefs of the people from the charges of our Army, you will take heed that wee be not troubled with any from forrain parts: for confident we are, the whole kingdome will never abide it, no, though they should enter into a solemne League and Covenant, that they would only help us to disband our Armies, and ease the people of the oppressions therof. You tell us, "If the Houses had according to your earnest desires of the 3 of March, 1644. when they model'd their Army, made choice of such officers as were known to be zealous of the reformation of Religion, and of that uniformity with both kingdomes, are obliged to promote and maintain, &c. and put in execution their severall declarations, as that of the 20. of Sept. 1643. as also the 15. of Feb. 1644 ordering "all Officers under Sir Thomas Fairfax, to take the Covenant, &c. it would have prevented "a world of inconveniencies and evils which have ensued upon the neglect thereof.

Reply.

We judge ourselves to have cause to bind the sacr face with cords to the hornes of the Altar, and praise the name of the Lord for his wisdom and goodness in modelling the Army even as he did, though contrary to the advice of the Scotch Commissioners; (yet we plead not at all for any error or evil of judgement or practice either of the Army, or any therein.) 'Tis true, we heare of all religions in this Army, and of no religion in another; of error of judgement here, of error of practice elsewhere; of quartering upon the countrey by this Army, of quartering the countrey by another: of officers and soldiers, that through scruple of conscience cannot take the Covenant in this Army, and of officers and soldiers that can both take the Covenant with hands lifted up to the most high God, and yet strike hands with death and hell by cursing and swearing, plundring and stealing in another Army. It is no pleasure to us to dabble in the mire of another Army: neither can we endure that the Scotch Commissioners should bespatter our Army. If the Houses had according to your earnest desire the 3. of March 1644 when they model'd their Army, made choice of such officers as were known to be zealous of the reformation of religion, and of that uniformity which both kingdomes are obliged to promote and maintain: that is, if they had made choice of such Officers as you would have preferred, viz. zealous hardy men out of the north, whose judgement about the Covenant and Treaty had concurred so, as to introduce your nation to be one of the Estates of this kingdome, to have a negative voyce in all things concerning our welfare, who would have pleaded your interest with the Parliament of England in the Militia of the kingdome, disposall of places and offices of trust, in all our particular and proper goods, we are confident with you, that it would have prevented a world of inconveniencies upon the King and his party, his Armies in the



the fields, strong Holds and Garrisons, which have ensued upon the neglect thereof.

The last thing you speak unto under this head, is, viz, the interest of the Crowne, that is, touching the conferring titles of honour, which you call the Flower of the Crown, and wherewith Kings doe use to recompence the vertue and merits of their good subjects, &c.

Did you not formerly consent to the making voyd of the Titles of honour confer'd by the great Seale, after it was carried away from the Parliament? have you better considered of the matter, and changed your thoughts touching the vertues and merits of those who have assisted the King against the Parliament? Is this your zeale against the common enemy of both Kingdoms, according to the solemn league and Covenant? Is this that just and condign punishment wherunto you engaged your selves to bring them? what that they might be rewarded for their helping the King against the Parliament (as we heare your Secretary was, (as is supposed) for his care and pains in this your writings against the Houses) with titles of honour.

*Reply.*

Having finished the particulars of the second head, viz, the interest of the Crown, you fall upon the third, the union and joynt interest of the kingdoms, where you complain.

*Page 22.*

"First, That the Houses have omitted the Covenant in these Propositions.

We have given you an answer to that once and again: you do so toss the covenant, that it's thought you will quickly bring it out of date; the word *Covenant* is your *Sibboleth*: but we can both pronounce, and understand it as well as your selves.

*Reply.*

Secondly you adde, that the Houses have rejected all that concerns unity and uniformity in matters of Religion.

It is but a temporary Suspension, because of their former successlesnes (your own answer for your rejecting propositions, & pressing for a treaty contrary to your promise) and not a rejection of those things: Did they presume the religion of Scotland in the principles thereof to justify your practices in abusing our Parliament as your Papers have done, they would have reason enough to reject all that concerns unity and uniformity with you in matters of religion. But confident we are, they have no reason, so the least jealousy thereof is not within the confines of their thoughts.

*Reply.*

Next you complaine of the omission of severall things even in heapes, all which "you summon up in this, "That generally throughout the Propositions all expressions of joynt interest are left out.

*Page 23.*

If by joynt interest you meane such a joynt interest as is according to the expresse letter of the solemn League and Covenant, and treaties between the Kingdoms, we cannot presume such an omission; though there may be a prudentiall suspension at present of some particulars thereof, though we know no such thing.

*Reply.*

Secondly, if by Joynt Interest, you mean such a Joynt Interest as you would extort from the solemn League and Covenant, and treaties between the Kingdoms, as "the sence thereof, which was never intended; nay, abhor'd, "As that the Militia "by sea and land in the Kingdoms of England & Ireland, the power of making peace "and war with forraigne States, the Kings consent in the enacting of any law, the conferring of great places of honour and trust, making of Peers of Parliament, conferring of titles of honour, what revenue the King is to have in England & Ireland, and "how to be disposed, &c. cannot be transacted and concluded upon, without the "joynt advice and consent of the kingdom of Scotland. If such a kinde of sence & meaning only of the solemn League & Covenant, and treaties between the kingdoms, will serve your turn, and the expresse letter of these, is too short for your satisfaction, the Parliament of England have reason upon reason, that generally throughout the propositions, all expressions of joynt interest should be left out. Yea, if we may be understood in the observation of our due distance from, and obliged duty to them, we

*See the Answer of the Commons to the Scotch Commissioners papers of the 20. and of the 24. of Octob. 1646 page*

obtest them by all their vows, covenants & promises, by all their votes, orders & ordinances, by all their declarations, proclamations & protestations, by all our blood, blowes & battles, by all our vexations, contributions and taxations, by all our monies, horse and plate, by all our servants, apprentices and journey-men, by all our wounds, fores and scares, by all the rents, rapes and ruines, by all the plunderings, burnings and sackings, by all our widdows, fatherles and friendles, by all our sayings, doings and sufferings for our kingdomes interests, by the sad effects of tyranny and slavery, by the great trust committed to their charge, by our confidence of their faithfulness therein, by the honour of English men, by the stain of their posterity, kindred and progeny, by their principles of humanity, justice and integrity, by their great account at the last day, that they doe preserve our rights, lawes & interest, our privileges, liberties and immunities intire, distinct and whole, and that they neither sell them, give them, nor grant them, nor yet suffer them to be sold, given, or granted by any compact Covenant or Treaty (as we are most assured hitherto they have not) to any Nation, Kingdome, or people; and more particularly, that in all their transactions between themselves and our Scotch brethren, they maintain the distinct interest of England, without confounding it with the interest of Scotland? and that in all their neighbourly, friendly and brotherly Associations for the joyned benefit of both Kingdomes, they never associate in that which is their severall distinct and particular rights.

"Whereas you complain that formerly Propositions of both kingdomes were drawn up together in one body; now for separating the interests of the kingdomes, the Propositions for England are drawne, up apart, upon the observation whereof, with other things you desired a conference and it would not be granted. We reply.

First, what mean you by one body? mean you the Commissioners of both Kingdomes, making that up one body? or secondly the Parliament of England in conjunction with the Scotch Commissioners? doubtles we cannot thinke that the Parliament of England and Scotch Commissioners were ever known yet to be one body? we hope that never such a monster shall be scene in England; neither can we imagine that the Commissioners of both kingdomes in one body were to draw up propositions for peace; therefore mean you thirdly, that this one body was not made up of men, but of propositions; and though they were Propositions of both kingdomes, yet they were sent together in one body; this doth not argue but that care was had by the Parliament that though the Propositions were sent in one body or paper; yet there was a distinction, and no confusion of interests: we perfectly know, that as it would be contrary to the Parliaments trust, so is it against their judgements and consciences to confound the interest of England with the interest of Scotland; we trust they will never be sowed with the leven of Levelling; but in the promotion of unity, they will beware of the Doctrine of Community.

Secondly, what if Propositions for peace were formerly drawne up together in one body, must all other Propositions whatsoever, which the Parliament of England will please to tender to the King, be drawn up together in one body with Scotlands Propositions? No, it is time now to separte all colour of interest of the kingdomes, and not to suffer the least appearance, or occasion of scruple, that the Parliament of England did ever intend participation of interests with the kingdom of Scotland, though Propositions of both kingdomes were formerly sent in one body of writing; yet now their wisdomes may thinke fit not to administer so much as a paper advantage, or the smallest ground of jealousie and mistake about their intentions concerning the intire preservation of the kingdomes distinct interests, and therefore our obligations are the greater unto our Parliament, for that they would not so much as grant a conference with you about this business, that the confusion of interests between England & Scotland should never procure so much advantage as the grant of a Conference would administer unto it.

And



And had the principles of an unlimited prerogative power, been as timously obviated and declared as your present principles of confounding interests are now by our Parliament, it had as probably prevented the sad calamities and miserable consequences of our late wars, as their present care we hope will doe; if the fault be not your owne, which if it happen (as God forbid) we make noe question but all English men of honour and interest, and common ingenuity, will joyn together as on man, and so preserve the interest of their native Countrey distinct and whole, as that all the gilded species, and devout pretences of piety and love which shall be used by the deceitfull enemies of the kingdoms interest, will never delude us, nor 1<sup>st</sup> least divide us.

Your grand objection is the expresse letter of the eight Article, wherein it is provided that no cessation, nor any pacification or agreement for peace whatsoever shall be made by either kingdome, or the Army of either kingdome without the mutuall advice and consent of both kingdoms, or their Committees in that behalf appointed, &c. Pag. 23.

First, this eight Article you flourish about like the sword of *Saul*, presuming it will not returne empty, though it proves to you like the sword of *Goliath* serving only for your owne overthrow; for who was the enemy with which no cessation, nor any pacification or agreement for peace whatsoever should be made by either kingdome, or the Armies of either kingdome, without the mutuall advice and consent of both kingdomes, or their Committees on that behalfe appointed? was it not the King and his party? if his party is suppress'd by conquest, and no peace is made with them by compact, then the only enemy that stands out can be no other but the King? was not the Dutch Embassadour (as you say) sent hither to mediate between the King and Parliament as the chiefe parties at variance; doe not all the expresses, Proclamations and Declarations both from the King and from the Parl. relate to the differences between the King, the Parl. the King and his People, &c. Did not the King proclaim the Parliament, and the Army under them, Rebels, Traytors, enemies, &c.? Did not the Parl. declare that the King had set up his Standard against his people, and thereby put his Parl. and kingdome out of his protection? what can imaginably, then be the meaning of this Article; "but that no cessation, nor any pacification, or agreement for peace whatsoever can be made with the King by either kingdom, or the Armies of either kingdom, without the mutuall advice and consent of both kingdoms, or their Committees in that behalfe appointed; hath the Parliament ever secretly or openly, made any cessation, pacification, or agreement for peace whatsoever; or in the least degree closely tamper'd with the King without the mutuall advice and consent of both kingdomes? did they ever directly or indirectly by themselves or others invite him to their Army, and upon his coming pretend to admire the wonderfull providence, professing astonishment and amazement, and that they were like men in a dream? Did they ever accept of titles of honour, either at New-castle or Isle of Wight, exhibiting so much as the least jealousy unto our brethren of Scotland, of any compliance, much lesse agreement or pacification with the King without their mutuall advice and consent? Have they broken their Articles of Treaty, or your selves? No, let not such a stain and blot be found upon any English men of honour or interest, much lesse upon the High Court of Parliament of England, the representative body of the whole kingdom; and we once more obtest you, brethren, Commissioners of Scotland, by the jealousy and wrath of the most high God, by all your professions and declarations, by your solemne League and Covenant which you have made with God, the Parl. and kingdome of England; by the eight Article of the Treaty betwixt the Kingdoms, by the dreadful demerits of Covenant-breakers, Treaty-breakers, false brethren, deceitfulness of friendship, dissimulation with God and men, that you neither directly or indirectly, secretly or openly make any cessation, pacification or agreement for peace whatsoever with the King without the mutuall advice and consent of both Kingdoms. And

We desire Almighty God to bleſſe and proſper the Parliaments and Commissioners of both Kingdoms according to their faithfullnes in keeping Covenant on Treaties, that it may pleaſe him to bleſſe them, or either of them in their faithfull endeavours to execute judgement and juſtice upon great and ſmall, fulfilling the whole minde and wil of God without reſpect of perſons among men; that it would pleaſe him to keepe up the ſpirit of the honourable Lords, Commons, and Army of England, without declining from their late reſolutions, in a ſteady, conſtant, and faithfull intention and purpoſe, without feare or favour, and that they may not ſtart aſide like a broken bow from their preſent righteous and juſt intentions, and that it may pleaſe him to incline the hearts of all the people of the land to joyne with them to promote righteouſneſſe, judgement and juſtice, and to keepe the intereſts of both kingdoms in their proper diſtinctions without conſuſion, to heare the cries, and haſten the remedies of the many oppreſſions, ſorrowes and grievances of the kingdome; and that it might pleaſe him to incline the hearts of the honourable City of London, and all the Inhabitants thereof, to throw by all unhappy differences and jealousies whatſoever, and to joyne together in the wayes of God, and to give them light from h.s word, and power from his ſpirit, in a due and Goſpel way, to ſuppreſſe error, hereſie, blaſphemy, and whatſoever is contrary to ſound doctrine, and to maintain in their ſeveral places, and callings the undoubted intereſt of their native Kingdome; for all which with ſimplicity and integrity of heart, *quaſumus audias nos Domine*: But to returne to answer our brethren.

If the King be not the only man with whom the peace is to be made; what other adverſary doth appeare at all? and indeed you often tell us that now the war is ended, pag. 10. Again, the war is ended, p. g. 21. There is no enemy to fight with, *Ibid*. Again, the war is at an end, and no viſible enemy in the kingdome. Again, now Armies are no more uſefull, *Ibid*. Then it will follow. Firſt, that the Parliament hath not broken their Treaty in any Pacification or agreement with the enemy without you, the peace being got by the ſword, and not by a Treaty; therefore you ought to recant your charging them in this particular. 2. If the war be ended, we have no more to do with the Scotch Commissioners; for we know no Covenant, Treaty, or Compact with them, that they ſhould intermeddle with us in the government of our kingdom, nor we with them in the government of theirs. We thank you for your help (for we ſhall remember our own duty to acknowledge you, and leave it to your ingenuity to remember both our ancient and late reſpects unto you) we have given you 200000. l. (beſides all other things, we need not name them) in part of payment: 200000. pounds more we are to give you; we pray your Chriſtian and brotherly forbearance with us, you ſhall find us honeſt, and without guile in our dealings with you.

Page 25.

Reply.

The next thing you complaine of is the omitting the propoſition concerning the City of London, &c.

The City of London (to ſpeak without vanity) hath not come far ſhort of the kingdom of Scotland in their deſerts from the Parl. of England, And we make no queſtion, but upon the faithfull continuance of their due reſpects to the Parl. of Engl. and the intereſt thereof, whereof we have hopes (if but from this time, God bleſſe their eares from the guilded rhetorick of pretended devot<sup>o</sup> and deceitfull tongues, that they do not neglect their owne intereſt) the Parl. of Engl. will not forget their labour of love, and their perſeverance therein, nor yet remember every character of humane frailty that hath been upon them; the beſt Parliament hath had its ſpots, as well as the beſt City.

*Ibid*

Reply.

*Ibid*

Next, you complain of the propoſition for taking away the Court of Wards, &c. Hath not the King conſented to that? and is not this beyond your line?

“Touching the Propoſition for the ſale and diſpoſal of the lands of Deans & Chap-  
“ters. You have ſomewhat to ſay, which is only this; That you have alwayes heard  
“that thoſe lands were reſerved by the Houſes for the maintenance of Miniſters; and  
“the



the disposall of it otherwaies would discourage faithfull Pastors, and give occasion to the people (where Ministers are wanting for lack of maintenance) to follow after Sectaries, and Tub preachers.

It seems you are very inquisitive about the disposall of lands in England: we are not so dim sighted but we see and observe how quick you are of hearing, and diligent in harkning after matters of that nature. The disposal of the lands of Deans & Chapters otherwise than for the maintenance of Ministers, would discourage faithfull Ministers. Perhaps no more then the disposall of Bishops lands have done, which are security for monies for our brethren of Scotland: and if the Dean and Chapters lands had been so disposed of, we beleeve you would have given us no occasion to have spoken to this point, it is the desire and longing of our very souls, that some effectuall course might be speedily thought upon by the Parliament for the comfortable incouragement and maintenance of faithfull Pastors, yea and their widows and children, that they may be delivered from that snare of dependance upon the benevolence and charity of their dull hearers, and sometimes vitious patrons and benefactors. But we referre the matter wholly to the Parliament, and heartily desire their most possible expedition in that good work. But before we leave this, we desire you tel us the original and meaning of that profound word *Tub Preachers*; we have formerly presumed if it had its rise in England, it was from some of those learned Ballad singers in dishonour of Pulpit preaching, who were bred up in the University of Newgate. Should English Commissioners in Scotland have made any mention in their addresses to their Parliament, of the opprobrious terms of Red-shanks, or Blew-caps, it had reflected no small disparagement upon those that employed them. Such light expressions (to say no more) we did never observe to proceed from Commissioners of State before, neither do we beleeve that Commissioners of the Indies, bred up in *Williams*, did ever use such scurrilous terms in all their motions to the Magistrates at *Bostonbay* in New-England.

For the conclusion of all, you set down most of your desires, and tender them unto the Parliament. Page 25.

If you have any desires concerning your own kingdome, wherein the Parliament of England may gratifie you without prejudice to the proper interest of England, you may do well to tender them; but we sh. ll not trouble you to mediate for us with our own Parliament; we desire you brethren, once more before we leave you, that you would remember that peace preserving passage in the Covenant, *Our severall places and callings*: you are exream apt to forget it, therefore are we so bold to put you in mind so often of it: you have set downe most of your desires, but not all, keepe the rest within you, perhaps it is better (at least for us) that your desires should bee in your Hearts, then in your Hands. Reply.

As for your intermedling with the four Bills sent by the Houses unto the King; we say no more, but had you been mindful of the bounds and limits of our solemn league and covenant, *viz. our severall places and callings*, you had spared your paires in that busines, and your fig-leaves to cover that nakednesse, hath been torn from you by a better hand. Here we had thought to have taken our leaves, but before we part, we have three or four Queries to propound unto you, and one request to make, wherein if you will satisfie us in your next, it will be an addition to our former engagements.

First, whether that your publishing to the people the transactions between the Parliament and your selves, without the Parliaments consent, nay contrary to their expresse commands concerning printing and publishing; yea, with maligne reflection upon them, be not contrary to the practise of all publique Ministers, yea and directly repugnant to all principles of common justice, and infinitely unworthy that profession of love, friendship, and brotherly respects which you have so solemnly made in the face of heaven and earth unto them?

Secondly,

See Index  
pency of  
England,  
&c. lately  
set forth,  
pa. 18, 19.

Secondly, tell us, *bona fide*, whether you think in your consciences (for you pretend to be very religiously conscientious) that the Parliament of England, & people thereof, did ever intend any such sense of the soleme League and Covenant, either concerning the interest of the kingdom, or government of the Church, as you have endeavoured to extort from it in your severall papers, or that they did intend (when they took it) any otherwise by it, than the promotion of holinesse in the general (though with difference of judgement about discipline) and the uniting us together in our mutuall assistance against, and the discovery of the common enemies of both kindomes?

Thirdly, tell us, *bona fide*, whether you desire, or rather would permit that the King should have the same power in Scotland, the same negative voyce, the same absolute command and authority every way, as you would he should have in England, especially if he should refuse to take away Episcopacy to establish Presbytery, to recall those proclamations and declarations whereby you are declared traitors and rebels, to give satisfaction and security to your kingdome, yea, or whether upon the performance of these things, you would let him have such a power yea or no?

Fourthly, whether you think in the secrets of your hearts, it be agreeable to the principles of religion, rules of equity, justice and policy, an acceptable sacrifice in the sight of Almighty God, and comfortable for his people, to advance the King, *in statu quo prius*, untill he hath according to the pious advice, and Christian exhortation of the generall Assembly of the Kirk of Scotland, viz. *Fallen down at the Footstools of the King of glory, acknowledging his sinnes, repented of them, and made his peace with God in Jesus Christ, whose blood is able to wash away his great sinnes.* And whether you thinke in your consciences he is a changed man, yea or no?

Fifthly and lastly, whether it would not be most agreeable to the will of God, the declarations, protestations, promises and professions of love betwixt the two kingdoms, the true intent of the soleme League and Covenant, and most conducing to the glory of God, and the mutuall support, security, safety and benefit of the two nations united together, that you and we be true, faithfull, constant, and single hearted each to other, assisting each other according to *Our severall places and callings*, in the preservation of each others *Peculiar, proper, and distinct interest*: And whether it would not be as great a dishonour to God, scandall to the Gospell, scorne to Religion, rejoycing of the wicked, grieving of the godly, gratifying the Devill, and the affaires of his kingdome among Jewes, Turks, Infidels, Papists, Prelats, and all sorts of prophane men, that You and We should be at variance? Should we not make our selves thereby an abomination to the Lord, a hissing to all nations, a prey unto our enemies, obnoxious to the wrath and curse of God and men, and bring upon our selves swift destruction: for the prevention whereof, let us both bow our knees to the Father of our Lord Jesus Christ night & day, that we being rooted and grounded in love, may grow up together in Christ, perfecting holinesse in the feare of the Lord; and by all Christian forbearance and wisdom, may keep the unity of the Spirit in the bond of peace.

Our request is onely this, that you would either giue a Reply unto the Answer of the Commons assembled in Parliament to the Scotch Commissioners papers of the 20. and their letter of the 24. of *October*, 1646. or else to cease any further to trouble Englands eares with what you call the sense and meaning of the soleme League and Covenant, Treaties, &c. for if you doe, you will but sow the winde, and reap the whirlwinde for your paines.

*Valete.*

*F I N I S.*